

National Anti-Slavery Standard.

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National Anti-Slavery Standard.

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SLAVERY AND SLAVE LIFE IN BRAZIL.

NO. VI.

BY JAMES REDFARTH.

Mr. Ewbank's observations led him to believe that the country slaves were the worst off. Every morning, long before daybreak, he heard them driving wagons through the thick woods, as early as ten at night were they shelling the oxen as the jolting and grunting wheels rolled by. This was in the busiest season. On large estates a few days rest are given them every three or four weeks during the sugar season; but on smaller ones, where owners commonly have difficulty to keep out of debt, they fare badly and are worked to death. Stragglers into their huts, or dropping where their labors close, do their aching bones allow the Angel of Sleep to drive away the memory of their sorrows, than two demons, lurking in the bell and lash, awaken them to fresh tortures. "To say these poor creatures are better off than when naming their native lands," says Mr. Ewbank, "is an assertion that language lacks the power just to describe. It may be true that if the life of an omnibus had been better than that of a wild horse in Texas. It would rather a thousand times be a sheep, pig or ox, have freedom and rest for a season, and then be knocked in the head, than be a serf on some plantations. I say again, because there are in Brazil as in other lands, human planters."

Suicides continually occur among the slaves. Paragraphs announcing suicides are often published in the Brazilian papers, although it is those instances only that the police report that become publicly known. Were all recorded, the author believes that every issue of the daily press would contain more or less. When the means of asphyxiation are not at hand, it is unusual thing for high-minded Africans, of both sexes, to expire under circumstances surpassing might history records. Some draw ligatures tight round their throats, lie down, and deliberately die. Others have the art of folding back their tongues so as to prevent respiration, and thus resolutely perish.

IN A "MILD FORM."

Now is this all the evidence that Mr. Ewbank, without specially looking for it, has furnished us concerning the so-called "mildness" of Brazilians slavery. Here is one terrible paragraph :

"Lot 124. 'I do to me Dno Iacob,' was with us little ceremony and loss of time, put on the stand, told to bare his legs, breasts, etc., turn this way and that. He appeared more intelligent than José, and was described as various qualities. He could 'cook with stove or furnace,' brought 520 milars. A Mozambique next stepped up, a melancholy man of middle life. Little was said of his acquirements. I understood he had not been long imported. He was struck off at 400 milars to the buyer of Iacoa—a speculator. The salesmen next offered 'Uma uya para uate com o pe guirinio de pronta.' The next article offered drove off as 'on paletiço.' The conflicting dealers and crews of men who can reconnoit're? Here, in one house, were Christians selling, and on the Lord's day, into mortal shrillness, the bodies of living men; and next door—for the Lady do Funchal's church was next door—taking in subscriptions to redeem the souls of dead ones!"

At Montgomery, ten or twelve years since, I saw a man sold to the highest bidder, in the open air, and heard the auctioneer say, as the negro slipped down from his Southern platform: "The next article that I shall offer you, gentlemen, is a negro."

"Deceptions are played off on foreign agents of the slavery commissioners. These visit the Enger-hous once or twice a year. The plasters, informed when they sat out, have their slaves decently grubbed and well oiled, to make them look supple and in good condition. On a late visit, the examiners were so gratified that one left and wrote home a flattering account of the treatment of the helots. The other continued his inquiries, came to a fazenda where he was not looked for, and there beheld what he did not expect—a negro about to be boiled to death for some act of insubordination. His owner had invited, according to custom in such cases, neighboring proprietors to witness the tragedy."

At this was not on the Sunday. If any people ever observed the Sunday, it was the citizens of Montgomery. They imposed a fine of fifteen dollars for each separate offence on every one who sold so much as a cigar on Sunday.

A SAINTE SLAVE-CATCHER.

Mr. Ewbank mentions one singular custom encouraged by slavery in Brazil. St. Anthony is supposed to be a saint who has in his power to find anything that is lost. St. Anthony, like our Mr. Mawmaw, loves to be persecuted. He is fond of babies, too. Once upon a time—so the legend runs—the Mother of God put her only baby into his arms, and there was much trouble to get the infant from him. But here arises a chronological difficulty, which Mr. Ewbank has solved by a Brazilian :

"Intimating," he says, "that Our Lady at the time Anthony lived had no baby to put into his arms, I was told she, by miracle, made one for the purpose!"

Now, among things which have a habit of getting lost in Brazil, notwithstanding the "mildness" of the "domestic institution" there, are negro slaves.

When a negro runs off, St. Anthony is appealed to, that he may restore him, and as he "loves to afflict his in reprobates," and very often will not listen to his friends until he is tormented—by proxy—the image of the saint is roughly used—as, for example, it is laid on his face and a heavy stone put on its back; or it is hung up in a damp cellar, or it is flung into a ash pit, or, even for the impudent slave-lover is inexorable, it is baked in an oven!

The reason that St. Anthony loves to be persecuted is because he was beheaded when on earth in his ambition to become a blessed martyr.

When the slave is recognized, the tormenting of the saint's image ceases, and beatific honor is paid to it. It is relieved of its burdens; it is brought out of its damp or hot situations; it is washed, put on a covered table; two candles are lit before it, and the best thanks of the lady presented with a candle.

In Brazil now, as was the case in the United States, the runaway instances of the negro are sometimes so goaded by the perverted instructions of the priests that they aid in their enslavement and recapture.

"He says he had a slave who run off, and was caught and returned in a few weeks. On communicating the news of the recovery of the fugitive to his family, his wife led him to a small well and thence into an open walled mother, a sister and two younger brothers to mourn his sad fate. He was a Federal officer, and belonged to the 3d Kentucky cavalry, fought through the war, and was with Sherman on his march to the sea. When he was captured he was a slave to a white master, and was beaten with a whip every day, and was forced to do all the work of a slave."

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A NEW POEM BY JOHN G. WHITTIER.
John G. WHITTIER contributes to the July number of the *Atlantic Monthly* a poem entitled

THEM IN GLORY.

Worn slender by the cross of the Spanish, like a forth
In the Brazilian shade;
And then, O river, clearing half-the-world
From sunset to sunrise;
From the great mountains to the Atlantic waves
They go, long anthers pour;
Yet a few days (God make them less!) and slaves
Shall claim thy pride no more.
No fetid air thy shaded dangers press;
But all men shall walk free
Where thou, the high-pride of the wilderness,
Hast waded sea to sea.

And then, great-hearted ruler, through whose mouth
The word of God is said,

Once more, "Let there be light!"—Son of the sun!

Lift up thy honored head,

Wear unashamed a crown by thy desert

More than by thy own,

Carless of watch and ward; then art begin!

By grace of God, the world and all thy works

The created well and battle-ship may fail,

But still shall justice prove;

Stronger than brasses of brass or iron mail

The paupers of love.

Crowned doubly by man's blessing and God's grace,

The future is thine, who makest his statue's place

In Time Valhalla sure.

Lo! from his Norn's banks the Scythian Czar

Stretches to thine hand,

Who, with the pencil of the Northern star,

Wrote freedom on thy head.

And purified Saman,

From his hand shall drop the martyr's palm

To greet thee with "Well done!"

And then, O Earth, with smiles thy face make sweet,

And let thy wail be stilled,

To hear the Muse of prophecy repeat

Her promise half fulfilled.

The voice that spoke at Nazareth speaks still,

No sound thereof hath died;

Alas! the day when man's eternal will

Shall be satisfied.

The stars are slow, the vision tarryeth long,

And far the end may be;

But one by one, the bonds of ancient wrong

Go out and leave the free.

PREAMBLE AND RESOLUTION
OF THE PHILADELPHIA COUNTY MEDICAL SOCIETY
UPON THE STATUS OF WOMEN PHYSICIANS, WITH
A REPLY BY A WOMAN.

In a recent discussion before the Philadelphia County Medical Society, upon the Status of Women Practitioners of Medicine, the following preamble and resolution, offered by Dr. Bell, were adopted:

Looking to the usefulness and dignity of the profession, which are inseparably connected with the welfare of the community, we are not without very grave objections to what we take as the signs of the heavy duty and responsibility of the practice of medicine. Their success in the walls of general literature, and even in some instances of science, which add to their reputation and importance, should be no argument to the contrary.

But although the mother may not actively exercise her profession, the knowledge of preventive medicine which she possesses will surely aid her in training her children in accordance with those hygienic rules which are now so generally neglected in families and will not detract from the pure, sweet, home influence which is the safeguard of the happiness and integrity of society.

We know of quite a number of medical women who are the equals of their husbands in the practice of their profession, and have done as much to make themselves the centres of happy homes, which otherwise they could not have done; and some of these, in their thanksgivings for the daily interests and enjoyments of their lives, count as high as any of those learned and cultured women of our time; although even then, her duties would be less exacting, and her time less continuously occupied than are hers who supports her family by writing, writing, writing.

But although the mother may not actively exercise her profession, the knowledge of preventive medicine which she possesses will surely aid her in training her children in accordance with those hygienic rules which are now so generally neglected in families and will not detract from the pure, sweet, home influence which is the safeguard of the happiness and integrity of society.

Great discoveries in science in most times made by women daily. Many, however, have descended to us from the time of the ancients, because they are ancient—and no one can trace to inquire into them closely than their soundness. Such is the case with generally acknowledged and accepted doctrine of the heart.

We confidently affirm that we have made great discovery on this important question, tripped physiological fact, though we have no cause to profess anatomists, nor can we say that we have gained our knowledge exactly in a scientific

and logical way, but we have applied to high-toned physicians who know what belongs to the properties of their profession. The danger would seem to be equally imminent if the medical advice were to be given to the patient by a woman, as it is to a man, who is not a physician, to a practitioner to attend the different members of the same family—one being preferred for his supposed skill in one class of cases, another for his superior skill in another; and so on with all the subdivisions of the profession, and heart-burnings.

It has been assumed that the brain is organ of the mind—that it is the seat of the heart.

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